SUMMARY OF ARTICLES

Notable Source Book-Lokopakara of Chavundaraya

– Dr. G. S. Dikshit

Kannada poets during the 11th century composed new types of works, most of them scientific works which include Chavundaraya's 'Lokopakara', Chandraraja's 'Madana Tilaka' and Durgasimha's 'Panchatnatra' (1031). Sridharacharya wrote a work on astrology. The author of 'Lokopakara', Chavundaraya lived during the days of Chalukya Emperor Jayasimha II (1020-45), and his work is of around 1025. He was an Advaita Brahmin of the Kashyapa Gotra, hailing from Mudgal. Jayasimha II appointed him Sarvadhikari and granted him the village Mahabali.

The work has 12 Adhikaras or Chapters. First two chapters are on astrology, first dealing with 'Panchanga Shuddhi' and the second with Muhurtas' for the 14 'Karmas'. Third chapter on architecture includes planning of a house and discussion on the use of the materials. The fourth discusses the natural calamities. The fifth deals with 'water divining' in the sense what flora or natural phenomena help one locate or strike water if a well is to be sunk. Sixth chapter is on 'Vrikshayurveda', discussing the ways of planting, diseases of plants and their treatment, grafting and some peculiar processes of making one tree yield two types of fruits, or of raising fruits without seeds, etc.

If the seventh chapter deals with perfumes and the methods of their production and sources, eighth is on cookery. It also discusses methods of preserving food items, extracting fruit juice, preparing artificial milk or curds, etc. Ninth is on medicine, not only for men and children but even for animals like cows, horses and elephants. Urine therapy and treatment of consumption, typhoid, leprosy' impotency, etc. are discussed. The tenth chapter dtscusses the question of poisons and their treatment including snake bite and dog bite. The eleventh chapter deals with interpretation of physical features of men, women and animals like cow, elephant, dog, fowls, etc. and palmistry. The twelfth is on omens.

The work must be appreciated for its critical attitude and experimental approach. It does not rely much on superstitions. Many of its statement are worth testing by experiments. It is a source book for contemporary social history also.

Satyavakya's Hirekati Inscription

– Devara Kondareddy

An unpublished stone inscription in Kannada found at Hirekati in Gundlupet tq. at the Chandrashekhara temple on a hill near the village, begins with the titles of Ganga prince Satyavakya Kongunivarma in whose days one Krantaya donated 30 gold gadyanas and some land ('mannu') to " Bettada Mahadeva" in the presence of 74 Nalgaundas of Karenadu. The inscription is ascribed by the author to c. 965 A.D. and the temple can be also ascribed to the same date, he says.

Achievements of Basel Mission in Karnataka

–Dr. Suryanath Kamath

The people of Basel, the headquarters of a German speaking Swiss Canton, took an oath during the Napoleonic Wars that if the town remained unharmed by the Wars, they would start a school to train Christian Missionaries, and accordingly in 1816 the Basel Mission (Protestant) was founded and when the Indian Charter Act of 1833 relaxed the restrictions on the activities of the Christian Missionaries in India, three German-speaking missionaries came to Mangalore *via* Calicut port in 1834.

These Protestants did not try to change the name and life pattern of the new converts. The Basel Mission worked in Dakshina Kannada, Kodagu, Dharwad and Bijapur dts. To know the local Kannada, Kodava and Tulu languages they wrote and published books in them and evolved Kannada types and started printing in the language. To know the local religions, they studied the classics in Kannada and published them. To help the new converts earn their livelihood, they entered the industrial field and initiated Mangalore tile industry and weaving Khaki by introducing frame looms instead of pit looms. They started schools, introduced Westren learning and gave impetus to female education. The Shanti Church they built (1862) at Balmatta in Mangalore was modelled on the Mission House at Basel. In Mangalore they converted the untouchables and the Billavas (toddy tappers).

The Basel Mission Press started (1841) by the efforts of Veigal and Plebst printed the 'Tulu Keertanegalu' in Kannada script in 1841. Moegling started the first Kannada newspaper 'Mangalura Samachara' (1843). They printed books on a variety of subjects like religious works, railway time-table, etc. Konkani works were printed in Kannada script. The experiments they conducted later helped the further growth of Kannada printing by the efforts of others and Attavar Anantachari later evolved beautiful Kannada types called 'Ananta Shades'. Rev. Tziggler, Moegling, Veigal and Kittel rendered yeoman service for the study and research and publication of text books, grammar, dictionary and other scholary works in Kannada. Veigal published the first history of Kannada literature in 1846 in German language. Rev. Manner published a Tulu dictionary (1886) and Tulu 'paddanas' connected with Bhuta worship in *Indian Antiquary* Vols. Rev. Kittel's *Kannada dictionary* was a crowning work (1894). The Basel Mission laid foundations of Kannada Renaissance by their contributions to education, printing, scientific study of language and literature, writing of lyric poetry and journalism. By criticising some of the evil practices in the Hindu society like untouchability they indirectly initiated social reforms in Hindu society.

Another Jaina Pillar Inscription at Varuna near Mysore Discovered

—Dr. H. R. Raghunatha Bhat

Near the Devambudhi tank outside the Varuna village, in front of the Hundimaramma temple, on a pillar this Jaina inscription engraved (text not given in the article). It mentions one Gangabba a *Kanti,* who undertook 'sallekhana' and died. This record is of Ganga times and adds one more *kanti* to the existing list of them and proved that Varuna was a Jaina centre.

Some Problems of the Early-historic Studies in Karnataka

—Dr. A.V. Narasimha Murthy

The period posterior to the pre-historic period, which can be included definitely into the historic period is called early-historic. The special feature of this period are the red or brown burnt pottery, with white kaolin linear designs. This was also called 'Andhra Pottery'. Bricks were extensively used during this period. The Shatavahana coins were also found in these layers to help fix its date.

Early-historic layer was first discoverd in Karnataka by M. H. Krishna at Chandravalli. Basing on the coins, he divided the period as earlier and later. In 1947 Mortimer Wheeler after conducting excavations at Chandravalli called the period as Shatavahana epoch and divided it into three periods. According to Wheeler, this period had pottery with white designs, the coins of the Shatavahanas and the Romans, and brick structues. Wheeler also located similar layer at Brahmagiri, of the post-Megalithic period. There were no coins, and he dated it as belonging to 1st to 3rd century A.D. It was B.K. Thapar, after his Maski excavation of 1954 that used the word early-historic period instead of Shatavahana or Andhra culture to this layer. Beads, stucco figurines, bangles, etc. were also found at Maski. Dr. M. Sheshadri located similar sites at T. Narsipur and Hemmige. At Hallur only pottery of this epoch were found. At Banavasi red, black and rouletted ware and punch-marked coins, and the mould of a Roman coin were excavated. The stucco figurines found here resemble Mathura ones.

The Wadgoan-Madhavapur site is a fine example of this epoch with many brick buildings. Surface finds of this epoch are found at Sannati. Alchin's finds at Piklihal, S. R. Rao's at Pattadakal and finds at Kurugodu are notable.

The period between 4th cent. B.C. and 1st cent. A.D. which synchronises with the Mauryan age, also had *megalithic* culture in Karnataka. The period from 1st to 3rd cent. A.D. when you have red pottery with white designs, Roman, Shatavahana, Chutu or Maharathi coins and rouletted pottery in some places, has to be called the second phase of *early-historic*. It is wrong to call the latter the Andhra epoch. Thus we can postulate two phases of the Early Historic in Karnataka.

Ancient (Administrative) Divisions in Bangalore District

—P. V. Krishna Murthy

Based on inscriptions of the period between 500 A.D. and 1350 A.D. following administrative divisions in Bangalore dt. have been

identified : Gangavadi 96,000 is the broad name given to the area in South Karnataka, and this is mentioned in two inscriptions of the district of 890 and 1005 A.D. Vartur inscription speaks of Ganga-6000 which was under the Nolambas. Karikanadu included Yeshwantpur and Yelahanka regions and Bidirakallu village is mentioned as part of this. Kelgalinadu is mentioned in a record from Aijur dated 7:0. Morasunadu is mentioned in a record from Vartur of 820, and this was a part of bigger division Ganga-6000. Bempur 12 was Begur and surrounding villages like Togur, Hulimangala, Iggalur, Kudalu, etc. Mannenadu around Manne, and a record of 1050 speaks of Vikrama Cholamandala. Nekkundiandu was around Nekkundi in Hoskote tq. (950 A.D.), Punnada 70 is mentioned in a record of 900 from Aradeshahalli of Devanahalli tq. This is distinct from Punnadu in Mysore dt. Kaivaranadu is mentioned in the Siddanahalli record of 1041 from Hoskote tq. Kerekunda-300 is mentioned in a record of 720 from Marenahalli, in Hoskote tq. the region perhaps extending over the whole tq. Kunugi-500 is mentioned in a record of c.900 from Aradeshahalli, Devanahalli tq., Salne - 300 or Sannenadu, included Gangavara, Pattandur, Avati, Karahalli, etc. Bidekanda was in Bangalore tq. in which Kamapur and Madambapattana were included. Kukkarenadu included Taluvura Poogundi, Aigandapura, Binnamangala, Nakkuru, Maniupra, etc. Kukkurapalikkadnadu or Kukkalanadu included Dasarahalli, Vasantahalli, Perakad, Tippur, etc., in Bangalore tq. Villages included in the Kaluvalinadu or Nelavalandu like Vadagatta, Chandimadiyahalli, Madagutte, etc., in Channapattana tq. have been indentified. Mudigonda Cholamandala of the Cholas included Rajendrachola Valanadu, Karikalachola Valanadu, Kilalvenadu, Murushu(Morasu)nadu of Bangalore dt. in the South and Western parts. Vikramacholamandala had Sannenadu, Kukkanurunadu and Mannenadu. The eastern and northern parts of Bangalore dt. were in Nigarila Cholamandala which had Yalahankanadu, Mashandinadu and Veppurunadu in it. Other divisions mentioned are Karikalachola Valanadu (Mulur inscription of 1000), Kshatriyashikhamani Valanadu (Puliyur was in it), Rajendrachola Valanadu (part of Mudigondacholanadu), Erumarai or Yamara (Anekal tq. parts), Elahakka or Elaipakka (Yalahanka)nadu, Kilalainadu (in Channapattna tq.), Kunjinadu (earlier name: Pulliyur Nadu), Chikkagangavadinadu, Turaivarinadu, Periyanadu, Banatihalliyanadu, Saviteyanadu, Hommaligenadu and Kadanur-70 are also identified.

Department of Archaeology of Karnataka: Hundred Years Achievements

—K. G. Nagarajan

The article reviews the achievenents of the Dept. of Archaeology in Karanataka, on the occasion of its centenary. In the field of Indological Studies, the Department's achievements are enviable and the Department was lucky in having Directors like B.L. Rice, R. Narasimhachar, R. Shama Shastry and M.H. Krishna. The Department was founded in 1985 and even earlier Col.Mackenzie, Major Dixon and B.L. Rice, out of their own personal efforts had done some spade work which served as a background. Rice was put in charge of the new Department together with his regular responsibility of Director of Public Instruction. In 1890 he was made full time Director of the new Dept. Till 1906, he published 12 vols. of *Epigraphia Carnatica* with 9000 inscriptions.

The ASI's *Inscriptionum Indicarum* series were later named *Epigraphia Indica,* after seeing this appropriate name. R. Narasimhachar who was Rice's assistant became Director with independent charge in 1910, and under his aegis highly useful *Mysore Archaeological Reports* were brought out annually and revised and new volumes of *Epigraphia Indica* were published. He brought out *Karanataka Kavicharite* in three vols. and works on Hoysala art.

In 1922 R. Shama Shastry became the Director and the office was shifted from Bangalore to Mysore. He published *Artha Shastra* and S.I.I., Vol X.

Dr. M. H. Krishna who became the Director in 1928 was also a Professor in the University. He paid more attentions to excavations and Chandravalli and Brahmagiri excavations were of his time. Some of the manuscripts of Dr. Krishna remain unpublished till now. He died in 1947 and his successors in the post were L. Narasimhachar, K. Narayana Iyengar (1950), Prof. K.A. Nilakantha Shastry (1954) and Dr. M. Sheshadri (1956). The Museums were transferred to the Dept. in 1960. In 1972, the Department was separated from the University under whose control it was placed in 1954, and Dr. M. S. Nagaraja Rao was the full-time Director. He conducted excavations at Hallur and Tadakanahalli. Now from 1983, Dr. A. Sundara is the Director. Hampi Excavation started by Dr. Nagaraja Rao in 1979 are being continued. Repairing of Shivappa Nayaka's palace at Shimoga and conservation of Aralaguppe temple are some of the other programmes under progress.

Ranganathapur Copper Plate

—H. S. Gopala Rao

This copper plate in the possession of the priests of Maradi Ranganathaswamy of Ranganathapur, Shira tq., Tumkur dt. has Srivaishnava emblems, i.e., Chakra, Nama and Shankha (conch) inscribed on the top. Between the emblems 'Sri' and 'Rama' are engraved in Kannada script.

Then an inscription of 30 lines is inscribed in Kannada (text given). The inscription records a victory of three persons over a Sardar Gokilya who instigated them to snatch the seals in the temple of Musavanur which were in the possession of 'Kattemaneyavaru' and 'Sagara Upparadaivadavaru.' The three persons who gained victory turning back to the instigator belonged to 'Deshabagha Sect'. The three persons were appreciated by the head (Guru) of the temple for having saved the seals. Then a treaty was made between 'Kattemaneyavaru'. 'Sagara Upparadaivadavaru' and 'Deshabaghadavaru', all of whom belong to Sri Vaishanava tradition.

Gokilya mentioned in the inscription may be the same Navab Dargakuli Khan mentioned in the published copper plate record of Baragur (E C. XII, Sr.112) which is dated to 1720 A.D. In this record date is not specifically recorded but Pingala-name of the cyclic year is mentioned. Hence this record may be dated to 1738 A.D. Tatacharya of this record may belong to the same Tatacharya family who had a royal patronage of Vijayanagar kings and then of Mysore Odeyars during 17th century.

The Temple Rejected by God Panduranga

—B.M. Chandrashekhariah

There is a belief that the Vijaya Vithala Temple at Hampi never had Vithala image installed there and there is a legend which says that God Vithala of Pandharpur refused to accept this temple as his abode and He returned

to his simple and humble abode as he did not relish this grand, spacious and highly embellished temple. But 23 inscriptions, ranging between 1513 and 1564 and other literary sources reveal that God Vijaya Vithala was worshipped here. Prolagunte Tippa, a commander of Devaraya II (1422-46) built the *bhogamantapa* of the temple. Krishnadevaraya himself donated many silver and gold dishes and vessels, his two queens built *rayagopuras* and donated gold dishes to the temple. This temple is the finest example of Vijayanagar style, has an enclosure 151 meter long and 49 meter wide, and of its three entrance *gopuras*, the southern is the most embellished. The Amma shrine, Kalyanamantapa, Dolotsavamantapa, 100-pillared *mantapa* and the famous stone chariot are its other adjuncts. The original small tempie must have grown to this huge size due to the influence of Vyasateertha who was at the capital in the days of Krishnadevaraya and Purandara and Kanakdasa also lived there then.

The article provides a description of the temple, its *mantapas*, sculptures, the 'musical pillars' and the stone chariots. Dolotsava-mantapa to the south-east of the temple, built in 1554 has patches of old paintings on its ceilings. The *mantapa* at the south-west was built by Krishnadevaraya in 1516. Not far away from the temple, on the banks of the Tungabhadra is the Purandara Mantapa.

The Gowdanahalli Inscription Mentioning Medikeri Nayaka's Father's Name : A Re-consideration

—B. Rajashekharappa

In 'Prajavani' Kannada daily dated 19th Augst 1986, appeared a report about the finding of a new inscription by Mr. Md. Z. Zafrulla which was said to mention the name of Madakari Nayaka's father, contrary to the one known so far. (The correct form of the name is not Madakari Nayaka, as being used now every where, but it is Medakeri Nayaka). The name of Nayaka's father was not Todalu Bharamappa Nayaka of Janakal, but it was known to be Duganapana Nayaka, according to Mr. Zafrulla. It immediately brought to my mind an inscription of the same Nayaka, of the same year 1756 A.D., and of the same village Gowdanahalli (in Hiriyur Taluk), which also mentions the Nayaka's father's name to be Dugapa Nayaka, published long back, by Mr. B.L. Rice in 1903. The inscripton published by Mr. Rice tells that this village was given as a gift to a Matha constructed by him at Hiriyur, for running a choultry. But the inscription which is said to be a new one, as it is reported, tells that the Nayaka constructed the village and granted it as a gift. This contradiction gave room for a doubt about the inscription itself.

Then arose a new doubt about the probability of the error in the engraving or the reading of the letters 'Dugapa Nayaka' or 'Duganapana Nayaka' instead of 'Rangapa Nayaka', because this name is mentioned in many an inscription of Medakeri Nayaka V (1754-79), as the former was the father of the latter in relation with adoption or succession. The errors of this kind are common with the engraving and the reading of the inscriptions. The only thing left out for me was to go to the spot and re-examine the inscription, directly.

The conclusions drawn after a close study of the inscription are as follows :

1) It is the one and the only inscription being existed in Gowdanahalli village, the same old inscription bounded by Mr. B. L. Rice. 2) As Mr. Zafrulla claims it was not a village built by the Nayaka for gifting, but it

was a village already existing and was given as a gift to Matha at Hiriyur. 3) The name of Medakeri Nayaka's father is not either 'Dugapa Nayaka' as Mr. Rice has read, or 'Duganapana Nayaka' as Mr. Zufrulla has claimed, but it is 'Kastarri Rangapa Nayaka'. Their readings are misconceived. 4) It is quite surprising to note that some facts are not clarified in the inscription. 5) It seems that the Matha possibly is a Veerashaiva Matha and for the time being, there are no clear evidences to identify its location at Hiriyur. The factual error in the inscription insists upon the dire necessity reconsidering the inscriptions, published earlier.

The Role of the Shudras of the Lower Strata in the Extension of Agriculture on the Kannada Coast : A Historical Perspective

—Dr. K.G. Vasanta Madhava

Basing the study on inscriptions, Travellers', Accounts, folk literature like the Tulu Paddanas and Folk Stories and archival material, the extension of agriculture or bringing more land under cultivation by clearing forests and levelling ground in Dakshina and Uttara Kannada Districts by the Shudra groups, described as of the lower strata of society like the Mogers, the Billavars, Kumbaras, Koragas, Bakudas, Malekudiyas, Halepaikas, etc. is discussed. Many of these had been craftsmen, but were also engaged in agriculture. Except the untouchables like the Holeyas and Bakudas, who toiled as bonded labourers or agricultural slaves (called as Holeyalu, Mannalu or Huttalu) who were also sold with the land and who had toiled for the extension of most of the agricultural lands (under a master), other communities like the Kumbaras, Billavas and the Halepaikas owned these lands or tilled them as tenants.

The process is outlined from the days of Vijayanagara times till the down of the modern age.

Gowdanahalli Inscription of Raja Madakari Nayaka of Chitradurga —Reconsidered

—Laxman Telagavi

The stone epigraph at Gowdanahalli in Hiriyur taluk of Chitradurga district was edited and published by Mr. B. L. Rice in *Epigraphia Carnatica*, Vol. XI (Chitradurga District, 1903, Hr. 53, A. D. 1756). The record is read as the maha-nayaka-charyya Kamagetti Kasturi Medakeri Nayaka's grandson, Kasturi Dugappa Nayaka's son, Raja Medakeri Nayaka, granted the village of Gowdanahalli in the Hiriyur sime of the kingdom he was ruling, for the *anna-chchatra-matha*, established at Hiriyur. The inscription registers this gift. Mr. Rice, in his Introduction to this volume (p. 29), has given the genealogical account of this family and also the details he could have from the inscriptions, and he has readily admitted that he could not vouch its accuracy in every particular. He has attempted to trace that Raja Medakeri Nayaka, the last ruler of Chitradurga was the son of one Dugappa Nayaka, who was the son of Medakere Nayaka, who ruled from A. D. 1721 to 1730, with the help of the inscription mentioned above. Mr. R. N. Saletore, in his article 'The Genealogy of the Medakere Nayakas of Citradurga' (*Journal of the University of Bombay*, Vol. VIII, Part 4, January 1940, pp. 3-17), has seen the inscriptions and other references available, and set down, provisionally, the reconstructed genealogy of the Nayaks. 'Dugapa' has occupied his place in it, described as the father of the last ruler, i. e., Raja Medakere Nayaka.

An attempt has been made here to establish that the name 'Dugappa Nayaka' is not conected to Chitradurga history, and now it is certain that it was wrongly deciphered by Mr. Rice for the name 'Rangapa Nayaka'. Mr. Rice also mis-read 'Poota-naya[ka]' for 'Ma|| ||yavara', and now the present reading has clarified that Raja Madakari Nayaka was the son (or the successor) of Rangappa Nayaka, and not of Dugappa, and Gowdanahalli village was granted to *anna-chchatra-matha* at Hiriyur in the name of his *mother*, Obamma Nagati, wife of Hire Madakari Nayaka (A. D. 1721-1748) and the mother of Kasturi Rangappa Nayaka (II) (A. D. 1749-1754). After the latter's death, she, with the consent of the officers of the State, elected Raja Madakari Nayaka, a boy of 12 years, and the son of *Todalu* Bharamappa Nayaka of Janakallu-durga (Hosadurga taluk), to the throne of Chitradurga, and continued her administration (*sarvadhikara)* for two years (A. D. 1754-1756) on his behalf. She has been referred to in the Horakeredevara Pura (Holalkere taluk) inscription (A. D. 1754) as the mother (*tayi*) (Mr. Rice has again mis-read this as *kayi*. See E. C., Vol.XI, Hl. 54) of Kasturi Rangappa Nayaka (II) and Raja Madakari Nayaka. She died in A. D. 1756. The original inscribed slab is broken into two pieces, and it is kept infront of the village gateway. A few letters of the record in the middle are lost.